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means it is not only possible to *restore* soft, decalcified teeth of all ages, but to *prevent* their decalcification, and also to forestall defective calcification of children's teeth, and even to improve the original type; so that we are now able to overcome not only bad environment but even bad heredity also.

Running *pasi passu* with my study and observations on the investigations of the microscopical histologists, the discoveries of McQuillen, S. P. Cutler, Carl Heitzman, Bodecker, Frank Abbott, A. H. Thompson and others, have demonstrated the existence of the system of nutrition, which, reasoning *a posteriori*, I assumed and announced many years ago.

The living fibrillæ radiating through the dentinal tubuli; the osmotic action between cementum and dentine, and dentine and enamel, and *vice versa*, the circulating currents through the areas of living matter between the enamel rods and prisms are, to-day, admitted histological facts, demonstrated by the microscope.

The tooth is raised to the dignity of a living organ, with a circulating system, carrying pabulum to all its parts to supply the hunger of its needy tissues.

A knowledge of these facts, and of the best methods of supplying material to maintain the integrity of the dental tissues, or of restoring those whose integrity has been impaired, is destined to have a far more important bearing upon human welfare than any degree of skill in operative or prosthetic oral surgery.—*J. R. Walker, D.D.S.*

#### ANTHROPOLOGY.<sup>1</sup>

FOLK-LORE.—The study of folk-lore may now be said to have passed through the collector stage and to have begun to assume the shape of a science. It was very much so with stone implements. Not many years ago a man who had a large collection of arrow-heads and such things was called an archæologist. But we now call by that name the men who utilize these things to spell out the history of human industry and invention. Folk-lore is to human knowledge, belief, literature, what the stone age is to the iron age. At first a folk-lorist was a man who collected songs, tales, legends, sayings, or who recorded the customs of agraphic peoples; he is now one who arranges these in order to find their law of being.

The folk-lorists of England have been wrestling for the last three years with the following questions:

1. The definition, the inclusions and exclusions of the term *folk-lore*.
2. The establishment of classic concepts for the material included. It is very easy to say, put things together that are alike; but it is most difficult to settle upon that characteristic of likeness which will combine our examples into what may be called natural genera, species etc. Connected with this idea of classic concepts is the associated one of terminology.
4. The anatomy of tales, customs, practices, etc., and the invention of a glossary of their organic parts, their *dramatis personæ*, their essential incidents.

<sup>1</sup> Edited by Prof. OTIS T. MASON, National Museum, Washington, D. C.

In Vol. III of the Folk-lore Journal (pp. 1-16), Mr. G. L. Gomme undertakes to answer these questions. He had previously (in Vol. II, pp. 285, 311) advocated a systematic effort of folk-lorists in the same direction. A few definitions are given below to indicate the mental drift of the gentlemen interested:

"Folk-lore is anthropology dealing with primitive man" (Alfred Nutt).

"Folk-lore is anthropology dealing with the psychological phenomena of uncivilized man (meaning unlettered as well as savage), and embraces both folk-thought and folk-wont (practice)" (E. Sidney Hartland, Folk-l. J., II, 340).

"That portion of anthropology which deals with the psychological phenomena of primitive man" (C. Staniland Wake, Folk-l. J., II, 345).

"Folk-lore is the unwritten learning of the people. Folk-lore is not a science, it is the thing itself. One of the chief objects of the collection and arrangement of the facts of folk-lore is to generalize and philosophize, but the generalizations which we arrive at will not be folk-lore" (Henry B. Wheatley, Folk-l. J., II, 347).

"Folk-lore deals primarily with the survival of primitive customs and beliefs among civilized races, and is comparable with, not identical with, the living primitive customs and beliefs of savage races. The sanction back of folk-lore is tradition. Folk-lore is the science which treats of the survivals of archaic beliefs and customs in modern ages" (G. L. Gomme, l. c. III, 14).

"Folk-lore, 'the folk's learning,' all that the folk believe or practice on the authority of inherited tradition, and not on the authority of written records" (Charlotte S. Burne, Folk-l. J., III, 103).

"Folk-lore is the science which has for its object the study of indifferenciated or anonymous humanity, from an epoch which may be considered its infancy down to our own day" (Antonio Machado y Alvarez, Folk-l. J., III, 113). [This whole essay must be read. One cannot afford to omit a sentence.]

"Folk-lore is knowledge of folk-life, or the life of the uncultured classes, as distinguished from culture-lore, knowledge of individualized life, the life of the cultured classes; and the generalizations arising from these two knowledges, or the sciences of folk-life and of culture-life are complementary and mutually corrective divisions of the same mental and moral sciences, the historical sciences, namely, or mental development and of civil progress" (T. S. Stuart Glennie, Folk-l. J., IV, 75).

We come now to the second series of questions, the subject of classic concepts, the study of "What should go where," as Miss Charlotte S. Burne happily puts it.

Mr. E. Sidney Hartland divides folk-lore into two departments, *folk-thought* and *folk-practice*, or still better *folk-wont*. I like folk-wont better, for the reason that folk-lore does not so much include

practice. For instance, I may tell you how an arrow-maker or potter produces his wares, and do it so graphically that a mechanic may counterfeit them. But I have omitted the thousand and one dispensables which the lowly artisan considered indispensable, leaving them for the folk-lore to glean.

Folk-lore is thus divided :

I. FOLK-THOUGHT.

1. Tales of all kinds, sagas (world-god, hero, elf, ghost-sagas, etc.), nursery tales, drolls, cumulative tales, apologues.
2. Folk-songs; 3. Weather-lore; 4. Proverbs; 5. Local and personal saws and prophecies; 6. Riddles; 7. Folk-speech.

II. FOLK-WONT.

1. Worship, every practice designed to propitiate the powers influencing man's destiny.
2. Folk-law; 3. Folk-leechcraft; 4. Games; 5. Folk-craft.

Mr. Gomme gives the following scheme :

1. *Traditional narratives :*

- (a) Folk-tales.
- (b) Hero-tales.
- (c) Ballads and songs.
- (d) Place legends.

2. *Traditional customs :*

- (a) Local customs.
- (b) Festival customs.
- (c) Ceremonial customs.
- (d) Games.

3. *Superstitions and beliefs :*

- (a) Witchcraft.
- (b) Astrology.
- (c) Superstitions, practices and fancies.

4. *Folk-speech :*

- (a) Popular sayings.
- (b) Popular nomenclature.
- (c) Proverbs.
- (d) Jingle rhymes, riddles, etc.

This is amended by Miss Charlotte S. Burne as follows :

Group 1. *Traditional narratives :*

- Class a. Folk-tales.
- “ b. Hero-tales.
  - “ c. Ballads and songs.
  - “ d. Place legends and traditions.

Group 2. *Superstitions, beliefs and practices :*

- Class a. Goblindom.
- “ b. Witchcraft.
  - “ c. Astrology.
  - “ d. Superstitions connected with material things.

Group 3. *Traditional customs :*

- Class a. Local customs.
- “ b. Festival customs.
- “ c. Ceremonial customs.
- “ d. Games.

Group 4. *Folk-sayings :*

- Class a. Jingles, nursery rhymes, riddles, etc.
- “ b. Proverbs.
- “ c. Old saws, rhymed and unrhymed.
- “ d. Nick-names, place rhymes and sayings, folk-etymology.

Mr. J. S. Stuart Glennie divides the study of man's history into that of folk-life and of culture-life. The classification of folk-lore is identical with the psychological elements of folk-life, corresponding (A) with the most general facts of human consciousness : (1) An external world, (2) other beings, (3) an ancestral world ; (B) and with the most general facts of human faculty : (1) Imagination, (2) affection, (3) memory. Corresponding with these facts of consciousness and of faculty, the three psychological elements of folk-life are (1) folk-beliefs, (2) folk-passions, (3) folk-traditions ; and the expression of these are to be found in (1) customs, (2) sayings, (3) poesy. Folk-customs, as expressive of folk-life, may be more especially expressive of folk-beliefs, or of folk-passions, or of folk-traditions ; and hence folk-customs may be classified as (1) festivals, (2) ceremonies, (3) usages (religious, sexual and social). Folk-sayings may be classified as (1) recipes (magical, medical and technical) ; (2) saws (proverbs, tests, riddles) (3), forecasts (omens, weather signs and auguries). Folk-poesy may be classified as (1) stories, (2) songs (mythological, affectional and historical), and (3) sagas.

## ELEMENTS OF FOLK-LIFE AND SUBJECTS OF FOLK-LORE.

## I. Folk-beliefs. II. Folk-passions. III. Folk-traditions.

## THE EXPRESSIONS OF FOLK-LIFE AND RECORDS OF FOLK-LORE.

I. *Folk-customs :*

- |               |                  |
|---------------|------------------|
| 1. Festivals. | { (1) Religious. |
|               | { (2) Sexual.    |
|               | { (3) Social.    |
| 2. Ceremonies | { (1) Religious. |
|               | { (2) Sexual.    |
|               | { (3) Social.    |
| 3. Usages.    | { (1) Religious. |
|               | { (2) Sexual.    |
|               | { (3) Social.    |

II. *Folk-sayings :*

- |                    |
|--------------------|
| 1. Recipes.        |
| (1) Magical.       |
| (2) Medical.       |
| (3) Technical.     |
| 2. Saws.           |
| (1) Proverbs.      |
| (2) Tests.         |
| (3) Riddles.       |
| 3. Forecasts.      |
| (1) Omens.         |
| (2) Auguries.      |
| (3) Weather-signs. |

III. *Folk-poesy :*

- |                   |
|-------------------|
| 1. Stories.       |
| 2. Songs.         |
| (1) Mythological. |
| (2) Affectional.  |
| (3) Historical.   |
| 3. Sagas.         |
| Folk-music.       |
| (1) Meters.       |
| (2) Melodies.     |
| (3) Instruments.  |

We are not prepared to accept Mr. Glennie's dictum that folk-lore is our lore about the folk, for that would really be culture-

lore, according to his own definition. Several of the gentlemen have wisely started their study with the two inquiries, who are the folk, and what is lore? Señor Alvarez remarks, "The word *folk*, German *volk*, Latin *vulgus*, Italian *volgo*, Spanish *vulgo*, signifies not the whole of humanity, but a portion of the human race, who possess a series of common signs, and are really anonymous in contradistinction from that other series of men who possess a notable personality." He would include practically all savages and the untutored herd of civilized society.

It is very certain that what constitutes the knowings, the sayings and the ways or wonts of the untutored, the unthinking and the unprogressive among us remind us much of savagery. It is also very certain that each age of the world, each gradus of society resembles the geological ages; that is, each one, in addition to all that it has added of new embraces, includes much of all the antecedent ages, grades or epochs. The folk-lorists are, therefore, altogether scientific in collecting the lore of savages *en masse*, the lore of barbaric and civilized peoples, so far as they are *survivals* of times not their own.

Practically, therefore, what do the folk-lorists wish us to collect, and how shall we name and classify our material after it is gathered? Just at this writing we are inclined to use Miss Burne's modification of Mr. Gomme's scheme.

For the filing of tales the folk-lore society has adopted a scheme, with printed headings, as follows:

1. Generic name of story (not to be filled up).
2. Specific name.
3. Dramatis personæ.
4. Thread of story.
5. Incidental circumstances.
6. Where published.
7. Nature of collection. (1) Original or translation.  
(2) If oral, state narrator's name.  
(3) Other particulars.
8. Special points noted by the editor of the above.

(Signed) \_\_\_\_\_.

ARROW RELEASE.—This term applies to the actions of an archer in discharging the arrow from a bow. To this topic Professor E. S. Morse has given more attention than any one else, and has published thereon a monograph in the Bulletin of the Essex Institute (xvii, 1885) on purpose to secure further material for a more extended memoir on the subject. The readers of this journal who have noted the methods of arrow release in any part of the world should send their information to Professor Morse, in Salem.

As an example of diversity in these matters, Professor Morse says: In the English practice the bow must be grasped firmly;

in the Japanese, loosely. In both cases it is held vertically, but in the English method the arrow rests on the left of the bow, while in the Japanese it is placed on the right. The English wristguard is worn on the inner and lower part of the arm; the Japanese need none, as they fling the bow half round at the moment of release. The English archer grasps his bow in the middle; the Japanese near its lower third. In the English method the string is drawn with the tips of the first three fingers; in the Japanese the string is drawn back by the bent thumb.

The methods of release characterized are as follows:

1. *Primary*.—The nock of the arrow is grasped between the end of the straightened thumb and the first and second joints of the bent forefinger. It is practiced by children universally, and by the Ainos, Demeraras, Utes, Navajos, Chippewas, Micmacs, Penobscots.

2. *Secondary*.—The nock of the arrow is grasped with the straightened thumb and bent forefinger, while the ends of the second and third fingers are brought to bear on the string to assist in drawing. It is practiced by Zuñis, Chippewas of Wisconsin, Ottawas.

3. *Tertiary*.—In this release the forefinger, instead of being bent, is nearly straight, with its tip, as well as the tips of the second and third fingers, pressing or pulling on the string, the thumb, as in the primary and secondary release, active in assisting in pinching the arrow and pulling it back. It is practiced by Sioux, Arapahos, Cheyennes, Assiniboin, Comanches, Crows, Blackfeet, Navajos, Siamese, Great Andamanese.

4. *Mediterranean*.—The string is drawn back with the tips of the first, second and third fingers, the balls of the fingers clinging to the string, with the terminal joints of the fingers slightly flexed. The arrow is lightly held between the first and second fingers, the thumb straight and inactive. Practiced by nations around the Mediterranean by modern archers, Flemish (using first and second finger only), Eskimos, Little Andamanese.

5. *Mongolian*.—In this release the string is drawn by the flexed thumb bent over the string, the end of the forefinger assisting in holding the thumb in position. The thumb is protected by a guard of some kind. It is practiced by Manchus, Chinese, Koreans, Japanese, Turks, Persians.

The latter half of Professor Morse's pamphlet is devoted to the examination of ancient monuments, etc., in order to ascertain the methods of release practiced in Assyria, Egypt, Greece and other states. This portion of the paper has yielded to the author results by no means commensurate with his pains, because the ancient sculptors were not aware that their accuracy would be scrutinized thousands of years hence.

THE ORIGIN OF LANGUAGES.—The vice-presidential address of the Hon. Horatio Hale before Section H of the American Association at Buffalo was upon the origin of languages and the antiquity of speaking man. It contains views so original and novel that it is eminently proper to present a condensed scheme of the argument.

1. Among the puzzling questions in anthropology which we are bound to notice are these two: When did linguistic stocks originate? When did man acquire the faculty of speech? It will be seen that the origin of languages and the origin of language are two very different questions.

Mr. Hale, rejecting the old theories which rely upon time, the dispersion of a monosyllabic parent stock, the dispersion of speechless man and the origination of languages in different centers, avers that the origin of linguistic stocks is to be found in what may be called the language-making instincts of very young children. To insure the creation of a speech which shall be the parent of a new linguistic stock, all that is needed is that two or more young children should be placed by themselves in a condition where they will be entirely, or in a large degree, free from the presence and influence of their elders, and that they should continue in this condition long enough to grow up, to form a household, and to have descendants to whom they can communicate their new speech. This theory is elaborated with great care and the multiplicity of stocks in California made by a camping-ground of the argument.

The second part of the argument is also accompanied with the revival of startling doctrines, namely, that while the antiquity of man is incalculable the speaking man is of recent origin, having occupied this planet at most not over ten thousand years. "If we are willing to give the name of man to a half brutish being, incapable of speech, we must allow to this being an existence of vast and as yet undefined duration, shared with the mammoth, the woolly rhinoceros, and other extinct animals. But if we term the beings of that race the precursors of man, and restrict the name of men to the members of the speaking race that followed them, then the first appearance of man, properly so styled, must be dated at about six thousand or ten thousand years ago. And this man who thus appeared was not a being of feeble powers, a dull-witted savage. He possessed and manifested from the first intellectual faculties—intellectual faculties of the highest order—such as none of his descendants have surpassed. His speech, we may be sure, was not a mere mumble of disjointed sounds; it was a full, expressive, well-organized speech, complete in all its parts. The first men spoke because they possessed along with the vocal organs the cerebral faculty of speech; "that faculty was an instinct of the mind, as irresistible as any other instinct."